

Now, you've only heard less than 27% - I did a little math – you've only heard a quarter of the points, so what I'm gonna have to do – and I hope I can do this well – is, I am gonna go a little faster because a little less setup is required on some of these. But there are some really bombshell points, and I don't want to go too fast, so I'm gonna try to strike a balance. Please understand that you can go back and you can listen to the points again and again if you wish; as long as it's on tape you'll be able to do that. It'll help if you don't turn to certain scriptures and let me do it, although you can on some, and you'll be able to keep up a little better, so here we go.

Point 37 – this is kind of some insight into how God saw Moses: The spiritual battle between Michael and the devil over Moses' body also shows how God revered that man. He did not want his grave known and co-opted. But it says in Jude 9, "Michael the archangel, when contending with the devil he disputed over the body of Moses." The devil wanted hold of Moses' body, you can guess why. And he, "Durst not bring against him a railing accusation, but said, 'The Lord rebuke you,'" over a dead body. So how big is a person in life if the devil say, "I have got to get hold of his body," you just think about it. And God said, "No you can't have his body, I know where that would lead."

38: Moses was so revered by the people that before Joshua and Israel could enter the Promised Land there was a thirty day period of mourning for him after his death. Five verses describe a powerful memorial to Moses in Deuteronomy 34 verses 8 to 12. The Worldwide Church of God – for those of you who go back that far – mourned, you could say less, or you could say more, and you could say many because of what happened are still mourning Mr. Armstrong's loss. I'll never forget the day I heard that he had died, January 16, 1986 – I was in the middle of a visit – I was almost nauseous all the next day, and had to preach a sermon. I got the worst sinus infection of my life. I was just thinking about that the other day, I was in my own mourning, but I remember being in shock; I hadn't fully grasped – I wasn't a pastor at that time – I hadn't fully grasped how bad Mr. Armstrong's health had gotten. I guess I would just have to tell you, you woulda had to live through those days and weeks to understand the mourning that took place. And it was accentuated because Joe Tkach did not follow in his steps. It was a radical change almost from day one.

Alright, number 39: Also Mr. Armstrong lived a long normal life and died the common death of men – Numbers 16:29 – like Moses, old and full of years. Elijah, like Enoch because of a pre-flood apostasy, disappeared early, dying at an unknown age.

Now, next point: The name Joshua – technically the name I'm given in scripture – automatically evokes Moses' name. I wondered why God chose Joshua; why would you give the name Joshua? And it surely wasn't just so you only had to change one letter from Jeshua. And then he followed Moses, and then I realized that was the point. Moses was his predecessor. There are a lot of other names God coulda picked. The modern Joshua follows a Moses called Zerubbabel or Herbert W. Armstrong. If you want to know what made it easy for me when I finally saw my role, it was that I simultaneously saw that there was Moses right beside Elijah in those two passages – Mark made a third parallel to Matthew – those two passages; nobody ever saw Moses and Elijah. When I added the third point that I was given the name Joshua – it became impossible to miss – Joshua followed Moses. Now, that leads to a lot of other things, but many other points became easy. Now, let's see some other things that open up.

5:00

41: Moses died before entering the Promised Land, but with it right there in sight. Joshua lived into it. How big is that parallel? It's a parallel you might not have understood thirty years ago.

42: Joshua was first a scout for and a minister – that's what it calls him – under Moses. So was I scout for – believe me I was – and a minister under Mr. Armstrong. A much younger man, you could add those other parallels. Joshua was thirty five years younger than Moses, Mr. Armstrong was even more than that older than I, about fifty six and a half years older. Now, I wasn't his direct assistant, but I was a minister under him. It makes sense, by the way – kind of a related aside here; this could go in other places – that another Joshua could best train the two final world scouts who will function in hostile territory; think of the spies going into Jericho; think of Joshua having been a spy alongside Caleb. Now, this will take on greater meaning later on.

43 – This is a personal point, but a big one I believe, nevertheless, and the record of what I'm gonna tell you is there for all to see. I have for over thirty five years been fascinated with and preached about Joshua and how he tutored in the back seat under Moses the prophet. I started in the 1970s giving sermons everywhere I ever went – many sermons – every church I ever pastored, including in Restored to the whole church in about, I think, 2002 maybe it was. Joshua trained in the back seat; what was it like to train under Moses? It was just always an interest I had. You assign that to value you think it deserves.

44: Joshua pointed people to Moses time and time again. It was a critical task that he had. Moses' name is fifty seven times in the book of Joshua; eleven times just in chapter 1, and eight times close the LAST few verses of Deuteronomy. Let's just read one verse in the end of Joshua, Joshua 23 and verse 6 – near the end of his life, here's what he said – Joshua 23 and verse 6, telling the people, "Be you therefore very courageous to keep and to do all that is written in the Book of the Law of Moses," he told the people of Israel, "That you turn no aside therefrom to the right hand or to the left." And that's what I've been doing most of my life. Chapter 24 and verse 5, God recounting, "I sent Moses also and Aaron, and plagued Egypt," and so forth; it's all through the book, fifty seven times just in the book of Joshua, which is fascinating because Elijah would surely be required in a restoration to constantly point people back to Moses without whom we'd be nowhere doing nothing; we'd all be Lutherans or something. And Joshua understood that, and studying his book with that perspective changes you, and most important it changes me, but ultimately it's my task to make sure we all think the same way. It's interesting, everything in Joshua's life and Israel's existence turned on continuing to follow Moses. Moses even set the inheritance of each tribe; Joshua carried it out. And that's quite a bit of the middle of the book of Joshua.

10:00 45: In Joshua 4:14 Joshua is described as needing to be elevated so that he is like Moses; that never was said about anybody else. Joshua was to be a type of the final Elijah. He would have to be like Moses in that he would have to bring all the things that Moses did – do the same work all over again – his job was to restore everything; Moses' job was to lay the foundation that was rock-solid. Both were given enormous tasks; how interesting that the modern Moses did a great work and the one who is Elijah has to follow with another one. Hence, Joshua – not like any other leader – God said had to be seen and magnified to be like Moses.

46: In Numbers 13:16 it was Moses who changed Joshua's name from Oshea, meaning Deliverer, to Joshua, God Saved, or God Delivered. How stunning – how stunning – that when God changed Jeshua's name to Joshua – he was God – he was following what Moses did; huge points. And that's God following Moses; that will take a bigger turn later on.

47: Moses' writings – I think you'll find this interesting – were apparently edited at least partly by Elijah. What?? Moses' writings were edited by Elijah? Now, mostly by Ezra, I understand that, but partly. I have come along and added. For instance, you close the book of Deuteronomy; everybody knows that somebody edited Deuteronomy, it describes many centuries after Moses' life and how he was buried, and the greatest prophet that had ever been – we'll come to that in a moment – well, he didn't record that himself, somebody else did. And we've all known that, long known that. But Elijah also wrote – still 47 – a great deal of scripture himself. Elijah was a big writer – now that's interesting – including much of the books of the Kings. This is all common knowledge. Now, I'm not saying my writings are scripture, or Mr. Armstrong's writings are scripture, I'm saying that Elijah's were and Moses' were, and that Elijah came and to a certain degree edited and added to what Moses did.

15:00

48: Let's read Deuteronomy – the end of the book of Deuteronomy right now – Deuteronomy 34 and verse 8. Moses in verse 1; his name's in verse 5; verse 7 Moses a hundred and (twenty); verse 8, "Children of Israel wept for Moses in the plains of Moab thirty days," Deuteronomy 34:8, "so the days of weeping and mourning for Moses were ended." They couldn't enter the Promised Land until they had mourned Moses for an entire month. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him," Mr. Armstrong approved my ordination; twice actually, "and the children of Israel hearkened unto him, and did as the LORD commanded Moses. And there rose not a prophet," verse 10, "since in Israel like unto Moses, whom the LORD knew face to face." I'm pretty sure that Moses didn't come back many centuries later and say, "Nobody ever rose like me." That shows you his works were edited; we all understood – that's no real mystery there, "In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand." The Bible generally talks about the mighty hand of God; uniquely with this one man it talks about the mighty hand of Moses, "and in all the great terror which Moses showed in the sight of all Israel." The word "mighty" there, in the Hebrew, is "strong." Moses had a strong hand; bring any names to mind? How about Arm-strong. Interesting. Now, every so often I suppose I oughta stop and say, brethren I'm not suggesting that any one of these points by itself would be enough to convince us the identities of these two final men, but I do understand that when you put them all together there would have to be a tremendous mass of evidence; when Jesus Christ came the first time it was understood, when he came the second time it's understood, when the beast arrives it's understood, when the false prophet arrives it's understood, when the tribulation begins, the Day of the Lord, it's understood, when great things happen in scriptures it's understood. When this prophecy was to be fulfilled it had to be understood; God had to be waiting with an avalanche followed by three tsunamis of information so only the carnal or the idolaters who want to reduce Mr. Armstrong. We're gonna show how some have been idolater in that way; later on I'm going to explain, if you're gonna be an idolater of Mr. Armstrong have a big idol – I'm having fun – I mean, don't be dumb, don't be a dumb idolater, be a good one, go big or stay home, you see? (Audience laughter). I'm gonna have fun with that later on. By the way, Elijah mocked once in a while and I have found that that is part of my personality (audience laughter), so... but anyway.

Point 49: So Moses' role was greater than Elijah's in scripture because when Ezra wrote that at the end of Deuteronomy Elijah was long since gone; Elijah came about five centuries after Moses, and Ezra wrote another five centuries after Elijah. So not quite a thousand years later Ezra edited this in the 400s. Elijah came in the 900s, late 800s, Moses was in the 1400s. So Elijah had come and gone and Ezra said there's no prophet that was greater. So, just wanted to establish, these are the final two leaders, they both did amazing things; Moses is bigger, so says Ezra, and really so says God who inspired Ezra. A note that Moses appears eight hundred and nineteen times in the Bible, while Elijah is ninety eight times. Now, that's just one way of looking at it; I think there's seven hundred and, what is it, sixteen times in the Old Testament, is the name of Moses – there's a memory here – I think eighty three times in the New Testament; Elijah is ninety eight times, total Bible, sixty eight Old, thirty in the New – Old Testament and New. So, that's one way to kind of weight them in.

Point 50: We could say that, in different ways, Moses with the law and the other basic Sabbath, Holy Days and so forth and Elijah with all other things working together type the restitution of all things by Christ. Now, with this point comes, Elijah does the much bigger final task of restoring, but Moses is the bigger person in scripture. This is important to see because the splinters have Elijah leading Moses of the two witnesses. That's a big problem; it would just fight scripture; it would turn scripture on its head and just break it, to have Elijah coming as the leader. I read what one guy wrote, he said, "Elijah used to be lonely and God has solved his loneliness problem, he's given him Moses to be friend during the tribulation." Ugh, please, I read that twenty years ago, and I mocked that – that was the Elijah in me again – mocked that in my book on Elijah, and I noticed he went into his paper and took it out, so he must have read my book and felt embarrassed himself; kind of a funny side note there. So that's impossible. I could read the statements in the splinters to show you they all basically say the same thing; they all say the same thing, that Moses and Elijah are the two witnesses, and Elijah's the leader 'cause he restores, which makes Moses subordinate. They all see Mr. Armstrong was not Elijah – we have to be

20:00

careful, but I did some research just to be able to hold this up – I mean, here are all the statements; I could take you through United, COGWA, LCG, all of them, they all have their own way of saying – another guy named Frank Nelte, who's kinda one of those gurus out there; a lot of people give him credence – and they all say the same thing: these are the two witnesses. Now, they all see Mr. Armstrong was not Elijah and they don't know who Moses is and think no one can know. They simply fall back on, "these are the two witnesses." You'll see more of their reasoning later. These men took a right conclusion to a wrong end. They are outside God's Church, but brethren, they desperately want to be back together again under an Elijah who will restore them to unity; that's good! How wonderful that they are going to, number 1, get what they're looking for, and 2, much sooner than they expect – because they think it's gonna happen at the time we're taken to the place of safety – just not in the way they expect. They'll get over that real fast when they find out we'll spend years together in unity before we go to protection. Brethren, we can rejoice for them now; they're our brothers and sisters in Christ, and you can rejoice for them, I do; they'll rejoice later. But they are members one of another, they're not in the Body again yet, but we can rejoice in anticipation.

Now let's go back to the subject of Elijah. Point 51 – some of these go fast: Elijah heard Christ's voice, his still small voice. No one focuses on this, the splinters wouldn't even know what I'm talking about, but so will I in regard to the Haggai prophecy. Mr. Armstrong didn't, you see.

52: Elijah was shown that a small faithful remnant existed; he didn't know about it. So was I, and we studied it almost incessantly for two and a half years.

53: How interesting that the apostle Paul, in Romans 11, tied this final remnant to Elijah, not to Haggai. Why?? Well it's obvious. Haggai talked about a remnant; a lot more detail frankly than Elijah, but Paul made sure that we heard about in Romans 11 in a New Testament context regarding a remnant of grace, we heard it in the context of Elijah, not Haggai, because it would be Elijah who was responsible for restoring this remnant back to unity and to do the work, and in all the other ways.

54: Coincidence or divine purpose? Have a little fun with this one – (will) be more important to me than you – but coincidence or divine purpose? The Greek word for remnant is *leimma* (audience laughter), pronounced "lima," spelled l-e-i-m-m-a, my home town; what are the odds? The modern Elijah comes from a small town called Remnant in the Greek; sometimes names are important. We'll see that Elijah the Tishbite – that's kind of interesting – will come up later.

55: How did Elijah escape? How did he get away? He was taken up by angels in fiery chariots including fiery horses, which the splinters don't know about because that knowledge has not been restored to them. But we're in a position to see the parallel, so will I be. They don't know about that; they don't know the eagles are angels or all the verses that took eight sermons to preach. But that's a powerful point, but it goes further.

Next point: Why was Elijah taken? This is where it'll get exciting for the church. Time was running out on him; his life would be in jeopardy. He was reaching the point when no man could work, we might say. So will mine be when we're hated of all nations. That's *why* he was taken. But Elijah's unique "taken into heaven" departure is NOW seen to have always been a type for both the final Elijah and the remnant who this time will all be taken with him. It's a grander type; Elijah's a restorer. If the brethren of God are restored they go with him if they faithfully assist in his commission. So it's a lot bigger than just the one man. That's the part that excites me more.

25:00

57: Elijah went on to live years in secret in an undisclosed location. So will I. He wrote one known letter and cast one known plague; the mass strongly suggests – and our booklet on the subject explains this – about ten years after he was taken up into the first heaven. Now the world says, "Oh, he went to the first heaven, it's a classic die and go to heaven for salvation verse." No he didn't. By the time Christ came no man has ascended into Heaven. So he went up into Heaven; you got two choices; the Bible takes one choice away. But if you didn't know that he wrote a letter in 2 Chronicles 21 verses 12-15 – you can write that down – if you didn't know that

he wrote that letter you'd have to conclude, "Well, God either took him somewhere and gently rewarded him by smothering him, and he died, 'cause he didn't go to Heaven, or he lived on." But God wants us to know he lived on. God didn't say, "Congratulations, you've been a great servant to me, I'm sorry but I have to execute you." You see my point? Now, Moses lived to be a hundred and twenty and God told him he was gonna die and he was in strong health, but he'd gone a long time, and God had decided, "You can't go in," so he just allowed him to stop breathing. I don't mean strangled him or beheaded him, you understand. I'm willing to believe God would do that, but that's because he *couldn't* go in and it was time for the people to go in. Everybody who'd resisted him who was over age twenty had died, there was no point in going on, and you understand all of that. Trusted assistants – still point 57 – never exposed him. Now, I haven't in this sermon left much time until the end for what I would call implications and ramifications of this prophecy, but I want you to understand Elijah remained *active*. The letter and plague that he cast, where he told this one king of Judah who had departed from his father and grandfather – Jehoram who'd rejected his dad Jehoshaphat and his grandfather Asa's righteousness – Elijah said, "Well, there's this little detail, your bowels are gonna rot and fall out of your body, and you're going to be left with nobody, all your family's gonna be taken, uh, captive by a foreign king." And it happened. So he cast a plague. Now, the letter and the plague tell us much for today. Might the modern Elijah parallel this while still preparing a people? John the Baptist prepared a people before Christ. Elijah prepared a remnant. The final Elijah has to prepare a people for Christ – we haven't gotten into that yet – but that's an interesting point. Are the two witnesses just entirely on their own? Some interesting things to think about. I've often wondered, the commission ends, goes off to the place of safety, sort of continues to work with the people while everything falls on two men. Well that's not the pattern with Elijah, but Zechariah 4 and Revelation 11 didn't say anything about it, well it didn't really have to; we can understand. The mantle fell on Elisha to carry out in the public way, but that didn't mean Elijah died. As a matter of fact, Micaiah is the only other prophet who's really named as being active in his wake. That's kind of interesting. Elisha goes up into the sky, fiery chariots, taken to an undisclosed place, and there are other faithful prophets – the prophets of Baal had been slain – but two men by name, very bold, Micaiah had tremendous courage, told Ahab, "You're gonna die," and got prison for that; it was his reward. Elisha went on did some pretty tough stuff; so just an interesting aside, that's not really about Moses and Elijah, but an interesting point.

30:00

58: Joe Tkach, a modern Ahab if there ever was one, pursued *me* for years like Ahab did Elijah. And like no one else, like Ahab – like Ahab – he did die soon enough, and God went on to curse his son Ahaziah; leaves some things to the imagination. Elijah played a role in what happened to that son. God sent him to go talk to that son; I don't know whether that will happen. The angel told him to go, but Ahaziah sent two groups to come get Elijah, and a hundred and two burnt men later, the third captain realized, "Ew, would you be willing to come and talk to the boss, he fell through a window and he's got a bad infection, he's sick," and Elijah was told by an angel – interesting, twice actually in that first chapter of 2 Kings – and he went.

59: Elijah was a prophet, let's ask – and this should be obvious, it's not bragging, I'm just... it should be obvious that this had to happen – who has learned and taught more about all of prophecy than any man ever? Shall (sic) I don't come as a prophet but I teach more about prophecy than any man ever? That's why I think we have a lot more to learn, and have been learning a lot.

60: Elijah uniquely specialized in training prophets; he ran three schools for the prophets, Gilgal, Jericho and Bethel. Let me just say it again, he uniquely specialized in training prophets. So will I; it's probably already started without knowledge of whom.

61: During my sophomore year at Ambassador College – 1968 and 1969 – I produced an extra credit summary paper on all the books written by prophets. Now, lemme just tell you, I almost died during finals week of my freshman year of college and I eventually collapsed and I lost thirty two pounds in eighty four hours while taking all my finals. And I was very close to death; I had my fourth staph infection that took me into the hospital, my parents weren't in the church and took me into the hospital; I collapsed off the plane. And basically I didn't fail all my tests, but I had a ferocious fever; could barely see, and went through finals week. None of my professors

ever came and said to me – this leads to something – ever said, "Can we do anything for you?" The whole church knew that I was no longer training for the Olympics; faculty all understood I'd almost died, they sent me up to camp in Minnesota in the summer of '68, so we'll have him teach swimming at camp; I just looked like somebody who'd escaped Buchenwald. And I recovered, but I decided, well, nobody's offered to help me on my grades; none of my professors gave me another shot; I said I'm not gonna cry-baby about it, I'm gonna do something about it. So I didn't go in and ask any of them, but I had to dig out of a terrific hole; Cs, Ds and even an F in one class. So I decided I'm going to get up at five o'clock every single day for a year and research all of the prophets, type them up and type this long special report to help me recover my grades, because of having almost died during finals week of my freshman year. Well, here is that report, and I thought you might want to see it. Single spaced typed without so much as a single typo (audience laughter); I don't even need to read it, I just know (audience laughter). But I turned it in in two phases. I started the first week of September; turned in the first phase March 20th – much longer, about two thirds of it – and the second part May 14th, right before the end of my sophomore year. That apparently made a pretty big impression; I got an A+ on it, but Mr. Herzog found it for me – I appreciate that, I didn't even know he had it here – but that's where my mind always was, I always wanted to know about prophecy. When I talked to Mr. Armstrong it was one of two things – always the same thing – I as either kinda like a scout, telling him things I was hearing in the field; he wanted to know. Sometimes he called me; mostly I called him to give him reports. And number 2, I peppered him about prophecy. Nobody else really did; he loved to talk about it, and that's just the way it was. And it never changed; goes back forty six and a half years ago I started this. And there it is, and it has stood me in good stead today; I marked my Bible up with a unique system as a result of it. It stands as what I would call a personal point. My enemies wouldn't agree with it, but I'm not really asking them, I'm just telling you that it's something that shows a natural bend that has always been a part of my ministry, much like going into every single pastorate I ever served in and I would teach about prophecy. I'd go for a year or two and I would cover all kinds of things in the book of Revelation and Daniel, in virtually all my pastorates. Nobody else ever did that. I did and I wanted to know; I was driven to know.

Okay, number 62: The ancient Elijah felt alone with all Israel having followed Baal. Mr. Armstrong never knew of the apostasy. It was circumstances making any parallel impossible on this greatest of points. Not that he felt alone, but that he was alone because there'd been an apostasy.

35:00 Now, 63 comes off of that, and it's a personal note, and I'm fairly open fellow, I've been that way all my life, and so I won't stop now, I'm just gonna tell you some things personally – briefly. Elijah made intercession against Israel. Now, it's what it says in Romans 11 when it introduces the remnant there Paul was writing about. So did I; I had my moments where I couldn't believe it! For years, brethren, I'm just being open-hearted with you, I couldn't understand – I said this a little bit in the introduction – "HOW COULD THIS GREAT SERVANT COME AND NOBODY BELIEVED HIM?" I've almost prayed sometimes that loud; I knew I wasn't that special, I said, "What's different about me? How they ALL SELL OUT?" They all woulda said none of them would sell out, and they attacked me for leaving what they said they'd never leave. "What's wrong with this picture?" I would, hehe, my prayers, I mean, it was heartfelt. I grew angry at certain leader, I still am. And apparently God's angry at three of 'em pretty bad, heh, but it says they hate him and he loathes them. But at the same time until I understood there was a remnant – now that's only two and half years ago, slightly less, early August of 2012 – until I understood that it was deeply frustrating for me. My mother used to tell me as a child the story to be careful, that if, like the mother who looks out and sees the division of soldiers coming by – her son's a soldier – and she looks down and says, "Oh, look at that, my son is the only one in step." He's the only one out of step. And you go through that; my mother would remind me, "Now be careful, don't get out of step." Don't wanna be overly dramatic about that, but I heard that a few times. The people get outa step. Stay in step! My father wanted me to be a leader, but to understand you gotta know when to be in step. And so I'd look and say, "Am I the only one in step?? Or am I outa step?" And I understood the answer to that. I sometimes despaired over it, at circumstances, like Elijah did. "I only am left," he said. I used to say that. I can't prove it to you, but God hears me now and I wouldn't come this far just to make it up. As a matter of fact it was that very verse on the morning of December 21st I happened to be looking at and praying about again; frustrated again – I have my moments,

you have your moments in prayer – I wasn't angry at God, nothing like that, just frustrated. I never gave up, but I understood the temptation; I can understand Mr. Armstrong said, "I wanna die." Moses said, "I wanna die." Ew! That's interesting, not even on my list see? I thought about it the other day. I left a lot of points off my list. Elijah said, "I wanna die." So did Job; maybe one or two others. I understand that. I never wanted to die – Mr. Armstrong records it – but at times, I mean the burden was spectacular; it was the immensity of the weight, I felt like Atlas with the world on my shoulders at times, under ferocious attack. And I felt alone, and wondering when it would lift. It was that that made me have this enormous respect for Mr. Armstrong and the weight that he bore. And to conclude, if anything, we have him too low not too high like everybody else said. But I didn't know what it was. You can have doubts; Elijah had a wrong attitude; John the Baptist – the first type of Elijah – also for a time even doubted that Christ was Christ. Astonishing, but he was still an Elijah. And Christ said none greater has ever been born among women. And he doubted his own cousin – his third cousin. Just a personal point, in light of feelings that I have battled at times, the humanity of these men, these two men, Elijah and John – you can even say Mr. Armstrong or Moses too – has greatly encouraged me.

64: an angel served Elijah at his most critical moment just before he heard Christ's voice. Hmm, that's interesting isn't it? Think of what we've learned about Zechariah.

40:00 65: Elijah warned kings. Mr. Armstrong never warned world leaders, none of them. I have understood, and the men around me have heard me say for years – ever since I understood that prophesy, again, means go to nations, peoples, tongues, and kings; I can't explain why I've always felt this way until now – but I've always believed our circumstances and my responsibility would be to go to them, but much more with a warning. I never tied it to Elijah any more than I tied warning that Elijah gave to Mr. Armstrong, but he didn't. I said, "Well, okay they went to world leaders," but Elijah warned world leaders, and it was not something he wanted to hear. Basically went to three that we know of.

66: Elijah confronted all the prophets of Baal at Carmel, brethren. Elijah confronted the prophets of Baal who were turning God's people. And he confronted Jezebel later. The final Elijah has to first confront the false prophets who are defeating and scattering God's people and then he has to confront the greater millions of them – not hundreds, but millions. Mr. Armstrong did neither; he never did anything like that – never did anything like that – never had to address anything like that. There are a lot of corrupt ministers in the splinters and there are a lot of men who are far from corrupt who will do the right thing when given the opportunity. I've talked to Mr. Schurter about this now for some years; we've gone over and over it, and other ministers, there are good men over there who are going to be, we now know, disenabled literally, if there's such a word, and brought back; amazing! And there are some other men, they're like Christ, they're the same yesterday, today and forever, they never change, 'cept not in a good way are they like Christ. You understand my point. There's so much more that can be said on that point; I'll come back to it a bit later.

Elijah repaired – number 67 – the altar at Carmel. I've talked just recently, before I ever thought about this, just very recently, we had to build a foundation and an altar begins spiritual sacrifices in the church here of thanksgiving, and righteousness, and communication and all the other kinds of spiritual sacrifices we do. Well, Elijah repaired the altar at Carmel, before he called fire down, that the prophets of Baal had destroyed. And I visited Mount Carmel twice – could be its own point, but I just put it in there – 1988 and 2011; just interesting that, I mean I wonder how many ministers in the Worldwide Church of God have been to Carmel; I've been there twice. Actually went through the dramatization of, you know, the Elijah experience up there. Those who were with me both times remember.

68: The only Bible figure recorded to have ever returned to Mount Horeb after Moses and ancient Israel left was Elijah. He went back and kind of set his feet. He went five hundred years later to a cave where God had given his law to Moses and it was there in that cave that he heard God's voice and saw his power; the earthquake, wind and fire. He's the only one recorded to have ever returned to where it all began under Moses. You might think about that.

45:00

Here's a very powerful point. Turn over in your Bible to 1 Kings chapter 16, 1 Kings chapter 16. I mean, the weight of evidence at a point weighs more than a blue whale. I mean, it's just staggering! But let's read what happened right before Elijah appeared on the world scene for the first time. The very verse before Elijah appears, 1 Kings 16:33, "And Ahab made a grove, and did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him" – a time of great evil – "In his days did Hiel the Bethelite build Jericho, "Jericho was rebuilt in Ahab's time, "he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun." What's the very next verse? "And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab," that's the first time you ever see Elijah. He appears in the time that Jericho came back. Actually put one of his schools there, and it was New Jericho – I mean, Christ went to Jericho – but it's interesting, Joshua foretold that there would be a Jericho. Let me just say it, Jericho was built in Elijah's time during the apostasy under Ahab's rule.

70: It was Joshua – you read it – who foretold this, including the circumstances around who would build it. Joshua foretold it five hundred years earlier making Joshua also a prophet. So whether you say Joshua's a prophet or Elijah is a prophet – either one, Joshua's kind of the Biblical name God uses for this final servant – there it is, doesn't make any difference.

50:00

71: Elijah held a unique freedom that no other prophets were ever given. He is first revealed in 1 Kings 17:1, let's read it, your hand should still be there, "And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab. As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain..." Ew, that bring anything to mind? The first thing he did, "...these years, but according to my word." Now let me explain. Elijah had the ability to make the call. First let me just say, right after the Jericho verse he is immediately announce, and himself brought a great drought of neither dew nor rain, the same condition the remnant suffered. Well, *that's* interesting. Recall that Elijah's prayer in James 5:17-18 for no rain on earth closely follows a detailed remnant description. You wouldn't know if you didn't have James 5 in the Bible that what Elijah told Ahab was a result of his own prayer. It was HIS CALL, and it wouldn't end until he made another call, "It won't rain until I say so." Now that's something you would say, "Ew!" I'd take note of that. The parallels simply are staggering. And it's interesting – we're gonna see this later – the two witnesses do have an ability to make decisions as often as they want with certain things that they do. That will be its own fascinating telltale sign of who it was that trained the two witnesses, by the way, not who was one of the two witnesses, but who trained them. And we'll see how Moses plays into that in a moment. Now, is that a coincidence? That Elijah prays for no rain in the book of James, right in the context of the remnant, and right here in the context of Jericho, he prays for no rain – neither dew nor rain – exactly what was going on in Haggai 1. Coincidence? No. And the New Testament – James 5: 17, 18 – underscores in its description of Elijah's two prayers this unique freedom that he had. Elijah made the call and Elijah made the call to stop it. You just wouldn't know from Kings that it started and ended with two prayers. And God puts that in there so all of us can understand that when we pray big things can happen. All the prayers in the Bible that coulda been there, God picks those two by that servant to show you what you can do in prayer. Particularly, I guess, when we might be focusing on a lot more of it as we're getting close to the remnant coming. It isn't just for Elijah; it's for all of us. It was in the context there, you recall, of healing, even. I ask a question before we go on to the next point, might God want me to at least announce the start of today's coming desolation – won't be an actual drought, we know that – in the splinters? Hard to imagine I would start it, but that's a longer discussion and it's fascinating, and it's outside the discussion here, but it is possible; let's just say it's possible. I could give you twelve reasons why it's at least possible – literally twelve – but maybe I announce it. God backed him up. Now, I don't think God picked a man where the man, God says, "Oh no! He said no rain for three and a half years, it's gonna kill everything since creation, Oh! I picked the wrong... I gave him too much authority." I'm sure that he was working in harmony with God; God has a purpose. He prayed for no rain, he had a unique freedom in that regard, but it served God's purpose, and in the end if desolation comes, God will move the modern Elijah into a certain season and it'll happen... he'll kind of move me together and kind of box me in if that's the way it's supposed to be. Nothing's gonna be out of control; God wanted that for three and a half years



partly, I believe, to allow a ruse to exist at the end of the age so people would be looking for Elijah in the wrong place, or all the wrong places actually.

Now, number 72, let's go further, consider: The two witnesses have the same latitude and to do similar things; where did they learn this? The two witnesses do miracles that thunder Elijah was their mentor. All teachers must be able to do what they teach. You can't teach piano if you can't play it. You can't teach sewing as a tailor or teach people to be tailors if you aren't one, or cobblers. You can't be a quarterback coach for a professional football team if you can't throw a football. You can't teach people to be a carpenter if you're not one yourself. The two witnesses do incredible miracles that look an awful lot – an awful lot – like what Elijah did. It doesn't suggest that one of them is Elijah; it suggests both of them were trained by Elijah – see the point? – who was a trainer of prophets; he schooled prophets, that's what he did. And so I've studied not just prophecy, but prophets more than any man ever, I'm sure; I don't know, maybe Elijah was ahead of me, I haven't run three schools of the prophets. How interesting that Moses and Elijah each did three of the four things the two witnesses do – Moses and Elijah. Moses did not dry the heavens, but he turned water to blood, he cast plagues and fire came down under him – we remember the one fiery plague, okay? Elijah never turned water to blood, but he cast plagues, dried the heavens and used fire to destroy his adversaries, or to come down from Heaven. So Moses did three of the four things that the two witnesses can do, and Elijah did three of the four things the two witnesses do; they look a lot like a composite of extraordinary training by the two prophets who did the greatest miracles the world has ever seen. It is stating that they *are* those men, but it's evident who their mentor or mentors were. That's what it states. And you know in the splinters they can't see that, I don't wanna bash them. God did not want Moses identified until he sent Elijah, which means when Elijah knew who he was. I don't know when I was an apostle; I know when I learned that I was. I don't know when I became Elijah; I suppose it was a long time ago when I started doing certain things. I don't know when we say Mr. Armstrong became Moses; he never knew he was Moses at all. Matter of fact, one of the jobs of Elijah is to make sure that everybody knows who Moses is, that'd be one of the things that had to be restored, that God opened and closed all the years that he worked with God's people with a Moses figure. So, there came a point where I now know I'm Elijah. And God would necessarily – and this is the second miracle of it – had to explain to me something none of us understood for decades – I've been almost forty nine years in the church – and to find out at the exact same time – It just hit me like a ton of bricks; I'll tell you more about that later – both these points, or I woulda never ever entertained the idea that I could be the Elijah. That woulda fought everything I've stood for all my life if I couldn't at the same time understand who Moses was. Then I'd just be like everybody else, you know, I'm gonna diminish him. And God knew that, and knew that was not what I ever wanted to do and prepared me to never want to do that or be willing to do it. And so when the time came he showed me who Mr. Armstrong was at the same time he showed me who I was, and necessarily had to do it that way.

Okay, now, but John the Baptist was an Elijah and he did no miracles. Why? He did not need to because Jesus Christ and the apostles would go on to do them – an endless number – immediately his job was – six months, here is the Christ, bang there he was – and all kinds of miracles came immediately. He didn't need to do any. He wadn't around long enough, you might almost say, to do any. Which is another interesting thing, John the Baptist came, and wham! in and out; short term figure. If Elijah came for a short period of time, wow! John the Baptist, the first type of him, really came for a short while. But, basically, as great as any man who ever lived, six month ministry. There's more, we're gonna see a lot more about John here in a moment. Circumstances require, today, miracles by Elijah so the abilities of the two witnesses suggest who trained them not who they are. Regarding the two witnesses – just an interesting side point I said earlier – Elisha carried Elijah's mantle, and while he was alive and in communication with him he carried his mantle. Don't you find that interesting? He left his mantle with Elisha while he went on to live at least ten more years. Why would you do that? Well, if Elisha was gonna work publicly and Elijah was gonna go into the background it might just be no other way. And Micaiah is named as being active at the same time. There are other prophets mentioned late in 1 Kings, but not by name, and Micaiah was a pretty courageous fellow; they had hated him. Remember his reason, "Well, I hate him 'cause he always says bad things about me, won't ever say anything good about me." Well maybe that's because you're Ahab.

73: John the Baptist was an Elijah who physically, in person, introduced and overlapped with Christ's first coming; he wasn't somebody who came thirty five years earlier. See the point? So if you're looking for another man you wouldn't look for somebody who's thirty five years before blazing the trail as Matthew, Mark, Luke and John all come off of Malachi 3 – I don't have time to turn to all these, brethren, but you gotta realize that there's a fascinating parallel; they all say that he would come and prepare the way before Christ, he did, and he did it in person, not decades before. And of course, Elijah is not only to do that, but he is to come right before the great and dreadful Day of the Lord, and we always taught that. So that wasn't something that John faced, but it was a very important element in terms of coming close to Christ's arrival. And then, of course, they were cousins. When Gabriel came and told John's father Zechariah, that, "You and Elizabeth are gonna conceive a child – barren woman – late in your life," it was a few months later he was telling Mary about the coming of Christ; they were cousins. I'll come a little more to that later; that's interesting.

1:00:00 74: John the Baptist also came in a time when truth and standards had collapsed. If Elijah came in a time when the mansion got blown away to the foundation, we might say that John came when the house had decayed, and the roof was leaking, there's water in the basement and so forth. Let me explain. There was rampant adultery; it's why Christ constantly was dealing with sex sins of every kind. Demon possession was also rampant. Thieves in the Temple; when Christ got angry, you'll recall. And false leaders everywhere; and I mean poisonous false leaders. But they still had the true God, they were keeping the Sabbath – they'd perverted it – they Holy Days, and so forth. So we might just stop for a moment, you can have two different kinds of Elijahs; you can have one coming with powerful miracles when everything's been blown away, or you could have one come and stay a little longer, or you could have one come for shorter without miracles when the mansion's decayed. You can see the difference. But both are restorers, they're renovators, they're fixers. They can't fix a mansion that was never built. You cannot have an Elijah; you cannot have a John the Baptists or a final Elijah unless you first have a standard bearer – a builder, a person who lays the foundation – unless you first have a Moses. By definition you have to have a Moses before you have someone who comes and fixes people's departure from him.

Alright, now, 75: The original Elijah came out of nowhere, he just poof! there he was, we just read the verse. Some sources actually say the Tishbite means The Stranger, "Who's this guy?" I will certainly be seen this way. But Elijah had a long and storied life before his ancient appearance, but with all of it happening under radar. This guy trained all the prophets? He had three schools? I mean, this guy didn't just fall off the back of a turnip truck, he had a tremendous resume. But it was all under radar, and now all of a sudden BOOM! he comes and dries the heavens for three and a half years, and does amazing things, and then flashes up into the sky and is gone. That's the way he is. So he had a long a storied life before his appearance, and some of it after his disappearance. But it was not known, nobody really knows, he was just like a stranger. How interesting that is says John the Baptist also was in the deserts, "till the day of his showing unto Israel," Luke 1:80. He was just out there. His parents knew he was going to be unusual; he knew he was, but he was out there in the desert eating locusts and wild honey, wearing camel skin garment, and so forth. And when it says, "till the showing unto Israel," look up the Greek word, it's very interesting. Till he was exhibited, displayed, boom! announced, pronounced, came forward; he was just out there, nobody ever saw him, he was gone in the same direction to the east, interestingly, where Elijah came from. All of a sudden BOOM! here's this man who's as great as anybody who'd ever lived. His parents knew who he was, and again, he did, but everybody else, he was just this kid who grew up and there he was, until he showed up in a single day. The modern Elijah was also logically, we might say, logically, established in the background over a long preceding period for what he is so that he can be recognized as Elijah when he arises – for who he is, you see my point? Let me say that again, the modern Elijah was also established in the background – that would be logical, exactly like the other two – over a long preceding period for what he is – I'm not exactly new on the scene, but I'm not accepted as Elijah, not yet – so he can be recognized as Elijah. He had a lot of things that he had to be able to do so he could – we might say for the moment – so he could give a sermon like this, and draw the parallels, and we're only, what, a little only half done. So that he can be recognized as Elijah; God loves his people, he wants them to understand what he's done. I know some are gonna attack me to their own eternal hurt, and that's alright I've been attacked before. Other people went after Elijah, I mean, he had a death sentence on him. Ahab sent to every kingdom around

Israel and made everyone in every kingdom around Israel swear that they didn't have, nor even know where Elijah was; he pursued him that hard. I understand the verses that I'm gonna have to deal with before my life is over – I understand the things that I'm gonna have to go through – but, at the end of the day there will be many who will rejoice because it's what they're waiting for. Right now they're looking for one like themselves, not one who wants to stand and hold onto what Mr. Armstrong taught. Because they don't understand who Mr. Armstrong was; they're all waiting – it's funny, they all say, "We're waiting for someone to come and restore what Mr. Armstrong taught, except for the things where we know we're right." So that means they're looking for one that looks like themselves, you see the point, who will agree with them. And anybody who agrees entirely with Mr. Armstrong can't be the Elijah because they don't agree with Mr. Armstrong, and it's a house of cards. And how wonderful, they can keep doing whatever they wanna do and wait for someone to restore what Mr. Armstrong (did), with a few exceptions. I coulda read the rest of that letter from the COGWA evangelist and said more about that. Regarding myself, having done even the normal signs of an apostle too soon in my case would have both drawn too much attention too early, and – because I believe I will receive extraordinary power, brethren, I'll just say that now, and I've been saying it for a while, and in many way I already have; I think we're seeing it all through the church in a lot of regards – and reduced the (I'll quote John the Baptist verse there) the showing of my Elijah role to just another day at the office. There were reasons Mr. Armstrong could not do great miracles, now you better understand why. There would be one who came later. If Mr. Armstrong had done too many miracles he woulda looked too much like Elijah, hehe, an interesting point, we'll come to that later. But if I did it too early I'da looked too much like Elijah too early. And I hope that parallel is clear. I know Moses did a lotta miracles and Mr. Armstrong didn't; well Elijah did a lotta miracles and John the Baptist didn't, so it can go different directions. You know, Mr. Armstrong did a lot more miracles, by the way, by far than John the Baptist did who did zero, you see? In so many ways Elijah's words and actions parallel my last forty four years in the ministry, and in a stunning way; I could just take you down a lotta trails, but lemme just leave it at that for the moment.

1:05:00

76: With John the Baptist in mind, do Malachi's words fit Mr. Armstrong – you know introducing him, Malachi 3, his words – or someone closer to today? Christ said that this man will prepare the way "before Me, he shall suddenly," which means instantly, straightway, come to his temple. Mr. Armstrong never understood Christ is going to suddenly come to his temple, The Church, and reunify it and glorify it. He never understood that, so he never even said it, never mind he died going on thirty years ago now. Acts 2:2 also shows Christ coming suddenly to his temple in spirit, with a might wind as an obvious type of this. When Christ began his church a powerful, mighty wind, with fire and people speaking with tongues came in and it was evident. You didn't see Christ's person, but it was evident that his power had come and he built the church on that first Pentecost in AD 31. Christ is coming to bring his spirit in the same way, suddenly. The same way his spirit was powerful in the book of Exodus, his spirit is going to come back, and he says in Haggai, stand in front of us and take through a world where we wouldn't get anywhere. I've often wondered, over and over I've wondered, since the whole world hates us how come nobody STOPS us, hehe? Do you ever just stop and ask that question? Every day the question looms bigger. They all hate us, but they don't STOP us. And the answer is they can't. And we might be seeing some more reasons why they back off, if I can put it that way. Now, let's leave that point. Christ comes suddenly to his temple, and it says right after that, he shall sit as a refiner. Remember "sit" in Zechariah 6, he will come and sit in the church as he rebuilds the temple. And he will sit as a refiner; he's coming, and the first thing that happens when Christ begins to work with his church is he's going to start a fire and a lotta stuff's gonna get burned up. We've been learning about that. So he sits as a refiner. Mr. Armstrong never understood that fire. He couldn't explain that Christ was gonna come and sit as a refiner; he didn't understand it. But I do, and would have to explain it to some ministers who are gonna go through some bitter things.

Number 77: The "utter destruction" warning in Malachi 4, where God would smite with utter destruction, much more lines up with a later time long after Mr. Armstrong when no flesh would be saved. Remember Matthew 24? That was not the case decades ago. You know, it says in Malachi 3:6, "I am the eternal, I change not," and he's talking to spiritual Israel, "therefore you sons of Jacob, not consumed," that's interesting. Because God doesn't change he's not gonna destroy all of the people of the church; he's gonna give them another chance.

1:10:00 There'll be literally no flesh saved even to the kingdom as well. That's a different subject. I'm going to have to teach the church more about Malachi, and what I call the James Gang, in James 5, the rich men who howl and they have to be warned in advance of the misery that's coming on them. Malachi talks about that. The leaders were gonna have to be warned. Now, that's a different subject I'll come to. But Elijah, in light of "prepares the way before Christ," and right before utter destruction when no flesh could be saved, Elijah looks more like, and arrives more as a last minute servant than one who came much , much earlier.

78: Turn to John 1:17. Right out of the gate what's on John the Baptist's mind? What's, I mean, right out of the gate. John 1:15, "John bare witness of him," that's the Word who became flesh, verse 14, "and cried saying, 'This was he of whom I spoke, He that comes after me is preferred before me: for he was before me.'" This was John speaking of Christ, "And of his fullness have all we received, and grace for grace. For the law was given through," not by but, "through Moses, but grace and truth came by Jesus Christ." Immediately he links Moses to his commission and to what Christ did. You have to have the law through Moses, but you have to have the grace of Christ, it works together. Without either one you get nowhere. John, talking about Moses, as an Elijah; how about that? Right out of the gate; that's the beginning of what he said.

79: Here's one we never noticed. Matthew, Mark, Luke and John all describe John the Baptist as the voice that cries out in Isaiah 40; you'll want to read the beginnings of Matthew, Mark, Luke and John. They all talk about John the Baptist fulfilling that verse in Isaiah 40 as a voice that cries out. None of us noticed, including the author, The Bible's Greatest Prophecies Unlocked subtitle is, "A Voice Cries Out." I never noticed it, I never thought about it, thousands of us never did in the church, we never knew. This was Mr. Armstrong's working title for Mystery of the Ages, and he said so, everybody knows it. At the last minute he changed his mind and said, "I shouldn't name this book A Voice Cries Out." No one knows why he did that, and he switched it to Mystery of the Ages and took that title off of the book. Was he guided by God or, considering point 1 that we started this message, did he actively know to change this title because it would apply to another who would come later? I don't know, I just know that two things, he changed the title – the record of history is there, he told everybody that's what the name was gonna be, and then he changed – and then later I put it on The Bible's Greatest Prophecies Unlocked, the largest book on the truth of prophecy that's ever been written, and trust me ever will be, there's no more coming, and there it is, and not one of us noticed what I was saying. So we all accepted it, "Wow, that's right." That's a John the Baptist application; one Mr. Armstrong thought applied to him but didn't put it on the title of his book. I've long believed and talk about in the office for years, since before going to Israel to meet the leaders there, that I would have to do the same thing that John the Baptist did, meaning going to the cities of Judah – Judah may be pretty friendless fairly soon everybody – going to the cities of Judah within the term and the commission called "prophesying again." I just thought, well that's the way I do it, but I knew Mr. Behrer being raised up to come with us was more than a coincidence. No one caught the meaning of the title of the book. The entire church readily accepted what none of us thought about since late 2010 when I put the book out there, and there's a quarter million of them that have been distributed. This accidental title takes its place alongside the "Restored Church of God" – accidental name, we'll put it that way.

1:15:00 80: John fulfilled Isaiah 40; he went to the cities of Judea. John actually went to the cities of Judah. Mr. Armstrong never did, he never did. He went to Jerusalem; he knew Teddy Kollek, and so forth, but he never went to the cities of Judah with a message. I believe we'll have to do it in a more literal way – that's a different subject – but it's pretty grand, and it gets into implications and ramifications.

81 – I've said this many times but we might as well just make it an official point now – 81: Mr. Armstrong died at least 35 years before the Day of the Lord, and longer before Jesus Christ returns, you see, even longer. He died at least 35 years before the Day of the Lord. Does that fit? The passing of time, brethren of God, the passing of time forced into the discussion the question that wouldn't arise early on, has too much time passed for Mr. Armstrong to have been the Elijah? It's similar – I said it earlier, I know I'm repeating, but I want us all to understand – it's like, "Wow, we don't see any new truth and he restored all things," you only run into conflict with the arrival of more truth, you see? As more truth arrives, as more years pass, as more truth arrives, as more

years pass, and the both just continue you're forced, unless you're a fundamentally dishonest person, to come to grips with it. Now, those who are leaving – I wanted to say this earlier, could go anywhere in the message – those who are leaving should've stayed, they should've waited until God fixed it. The things I taught were truth from the Bible, they should've stayed, they had no excuse to leave saying, "Well I, I, I, I'm just gonna reject all those hundreds, and hundreds and hundreds of scriptures on all kinds of things because it doesn't fit Mr. Armstrong being the Elijah!" They should've waited; it was a test for all of us. Do we love truth or not? People are gonna be sent strong delusion because they don't love truth. God has his own timing and his own reason of more than just waiting to announce me at a certain time; he allowed it after the fact certain other things got restored so that it would be evident who Elijah was, but in the meantime you get people who are kind of, "(hiss) Wait a minute I don't know how that fits." If something's proven – prove all things hold fast that which is good – do it and let God sort out how it fits with Mr. Armstrong restoring all things, which he has done. And the people that have bolted in rebellion because they don't love truth aren't here to appreciate what they could've had if they did. That's their problem; their problem is they don't love truth and they're idolaters. Because if you will put a man above truth that's a big problem. And one of the things we're not gonna do is get back into, into worshipping a man; I'm not gonna be the new Elijah that's a statue out on everybody's lawn there like Mary and Jesus, I'm gonna fight that tooth and nail. We'll come back to that; I hope we learn from that, but some never do.

82: Who has most addressed The Great Day of the Lord and related prophecies – who is that?

83: John the Baptist was slain, so was the prophet Zechariah who was a forerunner of Elijah. The two witnesses will be slain. Elijah, the one who goes and says, "Come for all things are ready, it's time now for the supper," he gets killed. Mr. Armstrong fits none of that, he doesn't fit any of that; lived a long normal life. Now, I don't get actually killed, at least that's my favorite way to look at the verse, I don't think I do, you know that, I know I don't, or I'm resurrected and I come back and I report to Christ that I got killed, that's the way Luke and Matthew puts it; that's why I lean toward that, uh, that scenario, hehe.

1:20:00

84: At his birth, John's father Zechariah declared of his son, "You, child, shall be called the prophet of the Highest; for you shall go before the face of the Lord to prepare His ways," Luke 1:76. Also notice Luke 7:27 where Christ called him a prophet. Why was he called a prophet? First, he must go on to be Elijah the prophet, so he had to be a prophet, he had to be. But as such, he foretold Christ's coming. This proves the last man who foretells Christ's coming must also be, quote, called a prophet, like Zechariah said of his son John - the same one, Elijah. Both foretell Christ's coming – that's the work of a prophet – so both last men have to be called a prophet. But John was at the same time called by Jesus, "more than a prophet," so Christ called him both a prophet and more than a prophet. Now, who in the twentieth century, in light of what we understand, was both a prophet and more than a prophet? You've already seen one. Well, Mr. Armstrong, he was an apostle. The final Elijah would have to be a prophet, but also, according to John's parallel, more than a prophet, and I'm also an apostle. So I'm not a literal ordained prophet, I come in the spirit and power of Elijah – John came in the spirit and power of Elijah – and Mr. Armstrong's not Moses reincarnated, we all understand that; he came and did Moses-like things. Alright, John was called demon-possessed – Christ noted it – so probably will I be. People will accuse no matter what. You oughta read Luke 7:27-35, there's quite a pattern there that I think I see regarding things that will happen to me.

85: In Mystery of the Ages Mr. Armstrong described Elijah as restoring worship of the true God in Israel after her greatest apostasy, his words. Now, think, of my Trinity book and The True Jesus Christ – whole books – and my 1992 sermons, I stood up across town when I knew they were gonna give the Trinity, I took my life in my hands, and I warned the entire church, "If you ever hear the Trinity, the leaders who teach you that are FALSE!" I thundered it; I've still got the sermon. I knew it was coming – talked to my brother-in-law about it. Now, the Worldwide Church of God had a booklet about the Trinity, but not by Mr. Armstrong. Mr. Armstrong never had to restore the true God, I did – wrote two large books about it, but did not have one about the true Jesus Christ at all; nobody did, never mind Me. Armstrong. So who not just came after the greatest apostasy, but who had to

restore the true God? It has been a theme of my ministry for twenty two years. You can't put God out of the church and it's still the Worldwide Church of God. You can't install the Trinity without making it the Worldwide Church of Another God; it cannot be God's church, that was my signal to leave. Everybody knows it, I'm on record to thousands, it's in my thirty reasons sermons. I couldn't get ministers to understand, they'd say, "I'm waitin' till the Sabbath is thrown out." I said, "What about when they throw the God out who MADE the Sabbath?" "Well, when they throw the Holy Days out." Yeah, but God made the Holy Days, when they throw him out what difference does it make if you keep the Sabbath and the Holy Days, the Jews do that? "When they throw tithing out, or unclean meats, then I'm outa here. If they throw God out, mark and disfellowship him, that's no big thing to me, but if they throw his Sabbath out." Now, they got personal, they stopped preachin' and started meddlin', and then they'd want to leave. Well, you cannot be God's church when God is thrown out of the church. And they accepted the Trinity. And that has been the theme of what I tried to do from the early 90s. Directly related to this, having left the Worldwide Church of God when the true God was thrown out, I plugged away for twenty two years trying to wake up many ministers. I called six evangelists right before I got fired and tried to wake 'em up; they all agreed with me, they just said, "No, you're gettin' carried away, you're gettin' too excited." All kinds of ministers and pastors I worked with, and went on to use Except There Come a Falling Away, that was the title of my book, that was the story of Elijah's life, dealing with a falling away, that's my first book, 1993. And then God has to be the head of the church, and my second book was Except the Lord Build the House; if God doesn't build the house then you toil in vain. And my 90 Reasons, working with many thousands of people in the Global Church of God. Also from my entire ministry – these are all under one point – but from my entire ministry I entered and restored pastorates suffering various degrees of, we'll call it, "apostasy" in quotes. I saw men collapse time and again under pressure from evil men over them; I saw men just do all kinds of things and break. And some of them I would go into their pastorates, and just, it was CHAOS. And I used to tell myself, "Man, I'm a fireman, I go in and I never get to inherit a normal pastorate, I never get to move in the summertime, gotta jerk my kids outa school," "Dave we need you to go here, or go there." Five straight times I would go in and fix troubled pastorates. I look back now and it has enormous meaning to me. It was the type of work that an Elijah would do while he's in, shall we say, training. Because eventually it was not one or two congregations it was much more an apostasy. But a lot of men I saw collapse under pressure, and boy! I pushed back, and pushed back and pushed back. The pressure from evil leaders is extraordinary; my heart goes out to a lotta good men who will be here someday feeling terrible. Some of 'em may even attack me when they hear this message, 'cause we're gonna post it soon. In Elijah's time prophets sold out their fellow prophets and went with the political climate set by Ahab and Jezebel. I saw this in our time. Those in the splinters who have partially held on under evil leaders today have made themselves stronger than they know and they will soon be very useful to God. They've held out and not just corrupted themselves as some of them have. It's a mix over there and the law of wheat and tares, you can't tell which and which; it takes God to come in and sort it all out, and he's gonna do that. I'm excited about some of these good men, they're gonna do well.

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86: Think of this, Elijah's role was to point people back to Moses and the true God. Now, I said this earlier, but without a Moses setting the standard, the foundation, there could be no Elijah type needed to restore it after it was thrown out – impossible. Elijah is the renovator of God's beautiful mansion which was destroyed, actually rebuild it. I always wondered, brethren, why Elijah was selected from Malachi 4:5 and Matthew 17:11. Why didn't God say, "I'll send Noah," because it'll be like Noah's day? "I'll send David because God's people will need a shepherd like never before. I'll send Abraham because when the Son of Man comes will he find faith on the earth, and I need to send them an Abraham." Why didn't he send Job? "In your patience possess you your lives," and all the verses about patience, "I'll send them Job." No, he sent them Elijah. I never could quite figure it out; it's strange, I just struggle with it. You can make each case for those men; I'd take you through other names. While Elijah did great miracles and dealt with big issues, some others were bigger in scripture, or at least as big, why do you need to send another Elijah? It's because he was a restorer. That's what made him unique. And he used very powerful miracles to get attention.

87: Mr. Armstrong described Moses and Elijah in Mystery of the Ages – this is a powerful point, brethren – as representing church and state working together. Read what Mr. Armstrong said about those two men in

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Mystery of the Ages. Mr. Armstrong never saw this, but think: Zerubbabel as governor of Judah was over the civil government when the temple was being started and rebuilt, a type of Mr. Armstrong and Moses, with Joshua a high priest over religion, a type of Elijah. Take time to read Mr. Armstrong's words in Mystery of the Ages, they were more prophetic of Zerubbabel and Joshua who would be sequential, not parallel leaders at the end, sequential, not parallel, than he ever knew. He nailed it without knowing that he did. And that both those men – he didn't get this; he missed this – that both those men are perfect types of Moses and Elijah as well. Moses had a civil background, Mr. Armstrong talks about that; his training in Egypt, that was his strength. Acts 7:22 says he was a man mighty in word and deed in the greatest nation in the world. Only Joseph, Daniel and Moses have such training, and Moses is preeminent. Now, this is a sobering point in light of that parallel of a civil leader, Moses, and a religious leader, Elijah, which Zerubbabel and Joshua the high priest type: think of what the devil is going to do very soon. The beast will represent state and the false prophet the church working as a great opportunity for a counterfeit. And that's the biggest one at work at the end of the age. You'll actually better understand Mr. Armstrong and my relationship if you understand the beast and false prophet. If you understand our relationship you'll better understand the beast and false prophet; you can say it either way, and you'll understand the parallel with the original Moses and the original Elijah.

88: Question: did Mr. Armstrong most turn the heart of children to the fathers and vice versa – think families – or did I? Now, let me give you some interesting background because we haven't talked about this. Elijah was only foretold to come and do a few things. One was restore all things, but in Malachi was to turn the heart of the fathers to the children and the heart of the children to the fathers. Okay brethren, I began the Y.E.S. program in the Worldwide Church of God. It came out of Pasadena; it was my program lock stock and barrel. I saw we were not building a program young enough for the little kids; we were getting them at teenagers, and in many cases that was too late. You couldn't work with them, we needed to work with little kids, and I had little kids. And I realized that I wanted my children to understand, so I had a huge pastorate of seven hundred and fifty and I put a children's choir together, I put ninety nine kids on the stage singing at the same time just in my pastorate. And I started telling Pasadena about it. Track meets, and basketball, and cheerleading and all kinds of classes and things, and they said, "Would you write that up and send that in?" And I said, "Sure," so I wrote up a very extensive report; it went in and it became the youth program. Now, I didn't want any credit for it, I'm just telling you now looking back it becomes much more important, but it doesn't stop there. I authorize more children's Bible lessons at more levels now; more Bible Story Books that we used to produce and still do now, as well as more family related books and booklets. There was never a dating booklet. The Worldwide Church of God did not have a child rearing booklet. Divorce and Remarriage, I did that one; we used to have one then got rid of it in Worldwide. A Happy Marriage booklet, we never had one, I wrote one. Somebody else actually produced, I didn't write this one, Assault on the Family, one of our prophetic trend reports. Mr. Armstrong did not write or even have a child rearing book. Really? Really. His son had one, and when his son got put out his lousy book went with him; it was a terrible book, it caused a lot of problems. Mr. Schurter and I were talking again – I'm quoting him fairly often here – but he never heard or heard of Mr. Armstrong giving a single child rearing sermon. The same with marriage, but I've given many sermons on these topics for decades. Then there is the extensive training of working with many hundreds of youth and programs in Worldwide. I was a district coordinator. Mr. Armstrong (did) not really relate to children and families, he just didn't. I mean, I took my children in and he would tell them stories, he was very sweet to them, and it was a fun thing to sit with him. A couple times I took them in and just, we would talk for a little while, but that was just his nature. He delegated YOU to his son and it fell by the wayside. Some pastors did do it well at the local level. Mr. Schurter told me that people at UCG use our children's Bible lessons and Bible story books, wondering why they never have any, in much bigger churches. All these big splinters have thousands and thousands of people, lots of writers and ministers and they don't have any of this, they come use ours. I've known that for a long time. The worst age of family and parenting ever is upon us. Abortion, same sex marriage, parent now by insemination; I was reading the new trend, the rage in Britain, is if you want to have a baby have yourself inseminated by some stranger, have them maybe kind of pick the genes so the baby looks the way you might want it to look, but you can avoid this sex, and marriage and being hitched and all of that. That requires and Elijah today. "Why you sick, sick, sick

1:35:00 generation of strange children," the Bible says of this final generation. Now's when you need an Elijah to turn the heart of the fathers to the children and vice versa. We have given away on the family and marriage, Bible story books, a third of a million, Sex It's Unknown Dimension, 1.3 million, Dating and Courtship, 189,000, You Can Build a Happy Marriage, 151,000, Training Your Children, I could go on and on, but let me just, 127,000, other booklets, tens and scores and hundreds of thousands. Why World to Comes on these subjects, 180,000, sermons, 36,000, over five and a half million family related items have gone out of this work to 3,700 plus cities in over 170 countries and territories in hard copy and online; it's been our focus. And not because I was trying to be the Elijah. I speak the truth in Christ, I lie not, and my conscience bears me witness in the Holy Spirit, to quote Paul in Romans 9, it never crossed my mind, not one second, that I was the Elijah until very recently, and I will tell you about that. I never wrote a single word or syllable, vowel or consonant on a piece of paper suggesting any of the things that your hearing now, and I've got ten and a half pages here, you know – hehe I'll have a little fun – I was gonna hold this up. At a certain point I started to write what had occurred to me and that's what happened. And I started going, and I had them tape it together. I mean, I never stopped, just one after another, point, after point, after point before I stopped at 53 points, when I'd never been willing for one split second ever before in my life to consider either that I was the Elijah or even the idea – nobody ever thought about Mr. Armstrong was Moses.

Now, 89: Let's look further and differently at this subject. "And he will turn the hearts of the fathers to the children, and the children to the fathers." There's an Elijah element in here that is not Moses, it's Elijah. Let me explain. The word "turn" is an awesome word and it almost always is translated "return." Turn over there to the very end of the Old Testament, "And he shall *return* the heart of the fathers to the children, and the heart of the children to their fathers." There was once a wholesome time in the church, and then things got blown apart. It's a primitive word, shuwb is the word, shuwb, and it means to turn back, to bring back home again; it's a restorative meaning, it isn't just an assignment he has, it's an assignment that involves the greatest of all kinds of restorations. If God's great family, the church, comes back together how about individual families, in many cases, where it's possible? They've blown apart by monsters who rose up and destroyed everything; modern Ahab and Jezebel types. The picture there is to bring them back, to carry again back. Literally here's one of the main meanings, to fetch home again, to pull in again, to recall, to recover, refresh, relieve, repent, restore – that's one of the main meanings – retrieve, cause to return, reverse, send back, take back, cause to make to turn back. It's not just turn them, it's return them. It's exactly what the rest of these sermons have been about. We had wonderful families, you saw them at every Feast, you saw them at activities and socials; it was wonderful! It was a time of great joy; my babies never wanted to do anything in the world, they wanted to do things in the church. And the BOOM! a nuclear weapon went off, about fifty kilotons, so it makes much more sense when you look into the Hebrew that Elijah is one who fixes, who fetches home again, who brings back and restores what once was, than just a guy who comes and turns the hearts of the fathers to the children; that's a good thing, but it suggests they were once there, got turned away, now they come back, you see the point? It's huge. Look up the Hebrew word shuwb and it will change you. This has to be a follow up man who brings an emphasis on relationships that was lost, is that clear? And I look back and I just see the way I grew up in a family with my parents together, a wholesome family – not perfect – then had children and so forth. And then, thought I'd thought I'd never have children, and now I've got nine of my own grandchildren, and seventeen if you count the ones I've inherited, and they're very important to me, I love little kids, I love working with them. Other people love children, I'm not the only one, but everybody knows how I am with children. My mother, just wear her out  
1:40:00 that I would have to go around and talk to all these strange people. I grew up later and was more shy, but I would have to hug everybody, I've told you those stories, and human affection is just very important to me. And the family is where it all begins; individual families in the church collectively which is called the whole family of Heaven and Earth in Ephesians 4, we are all a great family. So let me just make a summary statement here on this point. It's not someone just turning people to a different position regarding families. Elijah's commission involves returning them to a place or condition where they once were. This word is translated at least four other times in the very book of Malachi as "return"; God says, "Return to me and I will return to you," it's the same word at the end of the book translated "turn." It's inconsistent to do it that way; it should be return the heart of the fathers to the children, and so forth. Now, that makes Mr. Armstrong an impossible candidate to have done



this. It has to be somebody who takes people back to a wholesome time of close-knit families that once existed in the church thirty years and more before, in this case. Mr. Armstrong cannot do this, he's not a candidate. It must be a subsequent leader and that point is lost if you simply read the word "turn" when it's much better "return".

Now, a side point comes off of this because of a popular idea of many years ago, that this is turning the hearts of the children to the fathers of Israel. Well, there's a couple problems with this; it starts by saying turning the hearts of the fathers to the children, or the heart of the fathers to the children. The patriarchs, the fathers Abraham, Isaac and Jacob, brethren, are dead. They cannot be turned to anyone, they're dead. The fathers are spoken of here as going first; this is the natural way in rebuilding family relationships with children then responding to them – that's the way Malachi lists it. Fathers to the children, children to the fathers. Since the dead men cannot go first or go forward and do anything, no children could ever respond to them, you know, young children or adults or any kind of children, it's not possible, they're dead, they can't be turned to anybody. But few of us ever thought that through. I mean, I once sort of bought into that many, many, many years ago, but came to see that's ridiculous, and it's impossible.

Related to all of this – it's not a numbered point on the list, but it's still an enormous point with a lot of sub-points, a the sermon would be incomplete without it – it's one thing to prove that Moses and Elijah are men who exist before the tribulation, but there's another way to nail in the coffin that that's true, if you prove that it is impossible – again, I'm using that word a lot in this sermon – but it's impossible that the two witnesses could be Moses and Elijah. I wanna kill, dead, put in the box, nail it, put it underground and put it under a stone that says Rest In Peace any and all idea that the two witnesses could be Moses and Elijah. Let's look at some of the problems; believe me there are more. According to the popular splinter view these men would supposedly unite God's people and then soon, or immediately, send them to the place of safety, with themselves then going off to their commission in Jerusalem. This ridiculous – and here we go again – and impossible theory has more holes than Swiss cheese. This view has the two witnesses gathering God's people and then dropping them off at the place of safety like some great daycare center then leaving them there for three and a half years as the fulfill their commission, sort of generally unattended. Nobody thinks through just how that will work, or why you'd need the two witnesses to drop them off, but they kind of disappear and go do their commission. First, the witnesses would not have fulfilled the commission regarding the fathers and the children, the big thing God lists here that they do. And this item preserves the earth from destruction. It will take some few years to achieve what God is seeking in rebuilding families, and this theory sort of dismisses it as a detail, a little detail that if you don't do it God destroys the planet. That's problem number one, there are many more. Then, next, who would work with the people in the place of safety, which is the only time the remnant would be back together? Who are the leaders there and how are they structured, and who structured them, and who was qualified to structure them? Who would've brought the right government that both of the witnesses would've lost sight of coming from one or two splinters? They'd all have the wrong form of government. So how would you have decency, and order and progress under a kind of a quasi-structure that nobody ever thinks about? Who prepares the people for the Lord as Malachi says is to happen, and as John the Baptist did before Christ's first coming? Elijah is one who prepares a people for Christ, but not if he's in Jerusalem and the church is in the place of safety; doesn't work. Were this the case how would the two witnesses restore God's people to proper doctrinal understanding? Now, in the splinters this is generally not thought to be a big problem because they think they have doctrinal understanding, but they're far from that, as will be the very two witnesses themselves who might not even come together and be able to agree between themselves. Who would restore the two witnesses to proper understanding first? No one in the splinters because they don't know what that is. The first problem would be to get the two guys to agree. How could they properly feed God's people then, fix them, restore their lives to a right quality and restore families? They would not be in a position to do any of that partly because they're not there, but if they were they'd be ill-prepared for the task. If God's people were reunited right before the place of safety the same war and fighting would result that's going on today, described in James chapter 4 by the way, including regular power plays and more doctrinal chaos and divisions, and maybe even rebellions and all kinds of things, because God's government wouldn't be in place, having not been put there by two witnesses who themselves – and I'm repeating myself – who themselves would have lost it as badly as the people they just

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united. Another problem is that God's great end time work would never be carried out – think about this – prophecy again does not happen under the modern scenario. Scripture and prophecy would be broken and what Mr. Armstrong told these men, that the greatest work lies yet ahead, simply poof! it evaporates. The Gospels describe John the Baptist turning the disobedient to the just, and that's gonna happen out there in the world, like rebuilding families this little detail just gets lost, it doesn't happen. Another problem, Moses the greater servant is then assisting the lesser servant Elijah. But not really, because they don't do any of these things, they just go off to Jerusalem and he assists him there. In this scenario God's people would be left as unprepared, unattended and unguided in the place of safety as they are now, except they'd be all together in one place where they could fight a lot. In the minds of splinter leaders they must think it will all just work out somehow. And who would've worked with the witnesses so they don't enter their great commission utterly ill equipped as the splinters are ill equipping God's people and ministers in almost every regard. They would not have been trained for their task. A real Elijah is needed to train them and I am qualified to do that, and God made sure before he really did send someone to the task, not this fictional nonsense we're talking about, that man would be trained and qualified, and I am, in many more ways than this sermon has time to recount. None of this would work, this theory, it is utterly unscriptural. The leaders who concocted this idea didn't think through their belief. I'm not attacking them, brethren; I'm just saying their theory does not work, the idea that Elijah is one of the two witnesses is impossible; the same with Moses being the other.

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Now, here's a huge one – what did you think when you heard this two weeks ago, the sermon two weeks ago – number 90: After two weeks ago we should ask, how would restoring all things not include the many kinds of healings, resurrections and exorcisms of Christ's and the apostles' time when all manner of sickness and disease were healed. See the point? I mean, how could you have the restoration of all things unless the church physically could have an extraordinary – an extraordinary – amount of healing in the same way that's just all through the Gospels and the book of Acts? We now know from man verses that such healings are coming at or soon after reunion, and for us they seem to coming one after another; we need one right now. No wonder Philadelphia was foretold in regard to miracles to have little power. God was reserving great power inseparable from healings at almost a routine level for the Laodicean age. Half of the eight verses using the word "restored" in the New Testament – there are eight words, eight places where you find the word "restored," only eight places – four of them talk about healings; restoring withered hand, blind man and so forth. So that's interesting. Four of the eight places in the New Testament that use the word "restore," which is apokathistemi, is that word. Miracles are coming daily now it seems, some very dramatic. We will announce most as they arrive, brethren, around the world; we want you to all share in them. Please brethren, those of you around the world pass them around to those not on the internet. Call them, connect with them. An interesting point, the word "restore," apokathistemi, means to reconstitute in health, home or organization. So when you read the word "restore" it can have three meanings, restore a home – we just talked about that – restore and organization or restore health. And it can be translated "restore" or "restore again." How interesting, "reconstitute." Now, think about it, we have a constitution that guides this country. We might think of Washington – I know it's Madison, Jefferson and Monroe and a lot of others who built it, Adams and John Henry, a lot of people signed the Declaration and then went on and wrote the Constitution, but we'll assign that to George Washington for the moment – Lincoln came along later in the Civil War and reconstituted the Union of States. You cannot reconstitute a union that's blown apart unless you first constituted it. Restore technically means in the Greek to restore or to reconstitute; put things back together. It isn't just teach all things, which we've been doing, it's put everything back together; health, home, organization, reconstitute the church and the whole work, that's what it means – powerful meaning. So, Mr. Armstrong would be like Washington, I guess I'd be like Lincoln in that analogy. The primary meaning of the word "commanded" all through the Old Testament – Moses commanded things and God commanded things – the primary meaning of the word "commanded" all through the Old Testament means to constitute. So when it says Moses commanded a law it means Moses constituted a law; he pulled it together. The very act of delivering a law from God's perspective was to constitute it, pull it together and then deliver it. Now, how would that be complete without all of God's people being constituted back together? We have to reconstitute them; there's been a civil war, "war and fightings among them."

I received a letter three days ago from a member – obviously hadn't heard this sermon – it arrived Wednesday. She wrote this, I wonder if she knew what she was writing. "Mr. Pack, I want to thank you for restoring God's truths to the church after the apostasy." I just got it Wednesday, but nobody thinks of it, I always just used to say I'm restoring what was restored, that was my term years ago, I haven't used it for a while, but Mr. Armstrong restored all things; I'm restoring what was restored. Nobody ever questioned that I was a restorer, nobody ever did, I never did, I just thought I was restoring what had been restored. I'm restoring what Mr. Armstrong had restored and a lot more because he was not actually a restorer; he was a foundation builder, a Moses.

1:54:00 Now, I'm going to stop, that's a natural break point, so we're gonna stop and then we've got some really interesting stuff yet to come.  
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